

His Majesties
Most Gracious
SPEECH,
Together with the
Lord Chancellors,
TO THE
TWO HOUSES
OF
PARLIAMENT;
On Thursday the 13 of September, 1660.



Die Martis, 13. Septemb. 1660.

Printed and Published at the desire of both Houses of Parliament, And with His Majesties Allowance.

JOHN BROWN
Cleric. Parliamentorum.

LONDON,

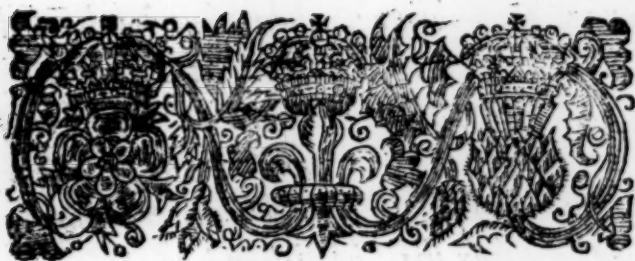
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His Majesties
M^{ts} Gracious
SPEECH
by the
Lord Chancellor
TO THE
TWO HOUSES
OF
PARLIAMENT
On the 12th of November 1700.



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His Maiesties
Most Gracious
SPEECH
To His Two HOUSES
OF
PARLIAMENT.

On Thursday the 13. of September, 1660.

My Lords and Gentlemen,



*For My presence here had not been
requisite for the passing these
many Bills, I did always intend
to see you together before your
Adjournment, that I might a-
gain thank you for the many good things you
have done for Me and the Kingdom; and in
truth I do thank you more for what you have*

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done

done for the publique, then what you have done for My own particular, and yet I do thank you too for that with all My heart: But I confess to you, I do thank you more for the provision you have made to prevent Free-quarter, during the time the Army shall be disbanding, which I take to be given for My satisfaction, then I do for the other present you have made Me for My own particular occasions; and I do promise you, which is the best way I can take to gratifie you, I will not apply one peny of that money to My own particular occasions, what shift soever I make, till it is evident to Me, that the publick will not stand in need of it; and if it do, every peny of it shall be disbursed that way; and I dare say I shall not be the poorer for it.

I cannot but take notice of one particular Bill I have passed, which may seem of an extraordinary nature, that concerning the Duke of Somerset, but you all know it is for an extraordinary Person, who hath merited as much of the King My Father and My self, as a Subject can do; and I am none of those, who think that Subjects by performing their duties in an extraordinary manner, do not oblige their Princes to reward them in an extraordinary manner; there can be no danger from such a Precedent, and I hope no man will envy him, because I have done what a good Master should do to such a Servant.

My

My Lords and Gentlemen, I will not deny to you, that I had some Inclination, when I consented upon your desire for your Recess, to have made a Session, which I thought most agreeable to the ancient order of Parliaments, and I hope you will all joyn with Me in reducing the proceedings of Parliaments to the ancient Rules and Orders of Parliaments, the deviation from which hath done us no good; and I think there were never so many Bills passed together, as I have this day given My Assent to, without a Session. But upon the Desire and Reasons given by the House of Commons, for an Adjournment without a Session, I did very willingly depart from that Inclination, and do as willingly give you leave and direct you that you Adjourn yourselves till the Sixth day of November, when I hope you will all meet again, and in the mean time that you will be all welcome to your Countreys, and do me much service there.

I have many other particulars to say and recommend to you, in which I cannot enough trust my own memory, and therefore I shall command the Chancellour to say the rest to you.

(After His Majesty had ended His Speech, the Lord Chancellor said, as followeth.)

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My Lords and Gentlemen,

HHe King tells you that He hath commanded me to say many particulars to you, and the truth is, He hath charged me with so many, that I have great reason to fear, that I shall stand in much need of His Mercy, for omitting many things He hath given me in command, at least for delivering them in more Disorder and Confusion, then matters of such moment and Importance ought to be to such an Assembly, for which the King Himself hath even a kind of Reverence, as well as an extraordinary Kindness. I am to mention some things He hath done already, and many things He intends to do during this Recess, that you may see, how well content soever he is, that you should have Ease, and Pleasure, and Refreshment, he hath designed work enough for Himself.

The King hath thanked you for the Provision you have made that there may be no free Quarter during the time the Army shall be Disbanding, and hath told you what He will do with that Money you have given him, if there should want wherewithal to disband it; And now I hope you will all believe, that His Majesty, will consent to the disbanding:
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He will do so ; And yet He does not take it unkindly at their hands, who have thought that his Majesty would not disband this Army ; It was a sober and a rational Jealousie ; No other Prince in *Europe* would be willing to disband such an Army ; An Army to which Victory is entayled, and which, humanely speaking, could hardly fail of Conquest whithersoever He should lead it ; And if God had not restored His Majesty to that rare felicity, as to be without apprehension of danger at home or from abroad, and without any Ambition of taking from his Neighbours what they are possessed of ; Himself would never disband this Army ; an Army whose Order and Discipline, whose Sobriety and Manners, whose Courage and Success hath made it famous and terrible over the world ; An Army of which the King and His two Royal Brothers may say, as the noble *Grecian* said of *Aeneas*,

————— *Stetimus tela aspera contra,
Contulimusq; manus, experto credite, quantus
In clypeum assurgat, quo turbine torqueat hastam.*

They have all three in several Countries found themselves engaged in the midst of these Troops, in the heat and rage of Battle, and if any common Souldiers (as no doubt many may) will demand the old *Romans*

priviledge for having encountered Princes
single, upon my Conscience, he will find
both Favour and Preferment: They have
all three observed the Discipline, and felt, and
admired, and loved the Courage of this Ar-
my, when they were the work for it; and I
have seen them in a season when there was lit-
tle else of comfort in the view, refresh them-
selves with joy, that the *English* had done the
great work, the *English* had got the day, and
then please themselves with the Imaginati-
on what wonders they should perform in the
head of such an Army: And therefore
when His Majesty is so entirely possessed of
the affection and Obedience of this Army,
and when it hath merited so much from Him,
Can it be believed, or imagined, that He
can without some regret part with them? No:
My Lords and Gentlemen, He will never
part with them, and the only sure way never to
part with them, is to Disband them; Should
it be otherwise, they must be exposed to the
daily Importunity of His great Neighbours
and Allies; and how could He refuse to lend
them His Troops, of which He hath no use
himself? His Majesty knows they are too
good *English* men, to wish that a standing
Army should be kept up in the bowels of their
own Countrey; that they who did but in
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Bello pacis gerere negotium, and who, whilst an Army lived like good Husbandmen in the Countrey, and good Citizens in the City, will now become really such, and take delight in the benefit of that Peace they have so honestly and so wonderfully brought to pass; The King will part with them, as the most indulgent Parents part with their Children for their education, and for their preferment; he will prefer them to disbanding, and prefer them by disbanding, and will always retain such a kindness for them, and such a memory of the service they have done him, that both Officers and Soldiers, after they are disbanded, shall always finde such countenance, favor, and reward from His Majesty, that He doubts not, but if He should have occasion to use their Service, they will again resort to Him with the same alacrity, as if they had never been disbanded: And if there be any so ill amongst them (as there can be but very few, if any) who will forfeit that Favor and Protection they may have from Him, by any withstanding His Majesties commands, and the full and declared sense of the Kingdom; His Majesty is confident they will be as odious to their companions, as they can be to any other honest men.

My Lords and Gentlemen, I am in the next
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place, by the Kings command, to put you in minde of the Act of Indempnity, not of any Grants or Concessions, or Releases He made to you in that Act, I have nothing of that in charge; no Prince hath so excellent a memory to forget the Favors he doth; But of what He hath done against you in that Act, how you may be undone by that Act, if you are not very careful to perform the obligations He hath laid upon you in it: the clause I am to put you in minde of, is this, *And to the intent and purpose that all names and terms of distinction may be likewise put into utter Oblivion; Be it further Enacted by the Authority aforesaid, That if any person or persons, within the space of three years next ensuing, shall presume maliciously to call, or alledge, or object against any other person or persons any name or names, or other words of reproach, any way leading to revive the memory of the late differences, or the occasion thereof, That then every such person, so as aforesaid offending, shall forfeit, &c.* It is no matter for the Penalty, it is too cheap a one; the King wishes it had been greater, and therefore hath by His just Prerogative (and 'tis well for us He hath such a Prerogative) added another Penalty more insupportable, even His high Displeasure against all who shall swerve from this clause
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in the Act. Give me leave to tell you, That as any name or names, or other words of reproach are expressly against the letter, and punishable accordingly, so evil and envious looks, murmuring and discontented hearts, are as directly against the equity of this Statute, a direct breach of the Act of Indemnity, and ought to be punished too; and I believe they may be so. You know Kings are in some sense called Gods, and so they may in some degree be able to look into mens hearts; and God hath given us a King who can look as far into mens hearts as any Prince alive; and He hath great skill in Physiognomy too, you would wonder what Calculations He hath made from thence; and no doubt, if He be provoked by evil looks, to make a further enquiry into mens hearts, and findes those corrupted with the passions of Envy and Uncharitableness, He will never choose those hearts to trust and rely upon. He hath given us a noble and princely example, by opening and stretching His arms to all who are worthy to be His Subjects, worthy to be thought English men, by extending His heart with a pious and a grateful joy to finde all His Subjects at once in His arms,
and

and himself in theirs: and shall we fold our arms towards one another, and contract our hearts with Envy and Malice to each other, by any sharp memory of what hath been unneighbourly or unkindely done heretofore? What is this but to rebel against the Person of the King, against the excellent Example and Vertue of the King, against the known Law of the Land, this blessed Act of Oblivion?

My Lords and Gentlemen, The King is a Suitor to you, makes it His suite very heartily, That you will joyn with Him in restoring the whole Nation to its primitive temper and integrity, to its old good maners, its old good humor, and its old good nature; Good nature, a vertue so peculiar to you, so appropriated by God Almighty to this Nation, that it can be translated into no other Language, hardly practised by any other people, and that you will by your example, by the candor of your conversation, by your precepts, and by your practise, and by all your Interest, teach your neighbors and your friends, how to pay a full obedience to this clause of the Statute, how to learn this excellent Art of Forgetfulness.

Let

Let them remember, and let us all remember, how ungracious, how indecent, how ugly, the Insolence, the Fierceness, the Britishness of their Enemies appeared to them; and we may piously and reasonably believe, that Gods indignation against them, for their want of bowels, for their not being *Englishmen*, (for they had the hearts of Pagans and Infidels) sent a Whirlwind in a moment to blow them out of the world, that is, out of a capacity to do more mischief in the world, except we practise their vices, and do that our selves which we pretend to detest them for: Let us not be too much ashamed, as if what hath been done amiss, proceeded from the humor, and the temper, and the nature of our Nation. The *Astrologers* have made us a fair excuse, and truly I hope a true one; all the motions of these last twenty years have been unnatural, and have proceeded from the evil influence of a malignant Star; and let us not too much despise the influence of the Stars: And the same *Astrologers* assure us, that the malignity of that Star is expired; the good *genius* of this Kingdom is become Superior, and hath mastered that malignity, and our own good old Stars govern us again, and their influence is so strong, that with

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our help, they will repair in a year what hath been decaying in twenty; and they onely shall have no excuse from the Star, who continue their malignity, and own all the ill that is past to be their own, by continuing and improving it for the time to come.

If any body here, or any where else, be too much exalted with what he hath done, or what he hath suffered, and from thence thinks himself warranted to reproach others, let him remember the story of *Nicephorus*; it is an excellent story, and very applicable to such distempers: He was a pious and religious man, and for his Piety and Religion was condemned to the fire; when he was led to execution, and when an old Friend who had done him injury enough, fell at his feet and asked his pardon; the poor man was so elated with the triumph he was going unto, with the glory of Martyrdom, that he refused to be reconciled unto him; upon which he was disappointed of his end; and for this uncharitableness, the Spirit of God immediately forsook him, and he apostatized from the Faith. Let all those who are too proud of having been as they think less faulty then other men, and so are unwilling to be reconciled to those who have offended them, take heed

heed of the Apostacy of *Nicephorus*, and that those fumes of Envy and Uncharitableness, and Murmuring, do not so far transport and intoxicate them; that they fall into those very Crimes; they value themselves for having hitherto declined.

But my Lords and Gentlemen, whilst we conspire together, to execute faithfully this part of the Bill, to put all old names and terms of distinction into utter Oblivion; let us not finde new names and terms to keep up the same, or a worse distinction: If the old reproaches of Cavalier, and Round-head, and Malignant, be committed to the Grave; let us not finde more significant and better words, to signifie worse things; let not Piety and Godliness grow into terms of reproach, and distinguish between the Court and the City and the Country; and let not Piety and Godliness be measured by a morosity in Manners, an affectation of Gesture, a new mode and tone of Speaking; at least, let not our Constitutions and Complexions make us be thought of a contrary Party; and because we have not an affected austerity in our looks, that we have not Piety in our hearts. Very merry men have been very godly men; and if a good *Conscience* be a continual *Feast*,
there

there is no reason but men may be very merry at it.

You, Mr. *Speaker*, have this day made a noble Present to the King. Do you think that if you and your worthy Companions had brought it up with folded Arms, down-cast looks, with sighs and other instances of desperation, it would not have been a very melancholick Present? Have not your frank and dutiful expressions, that chearfulness and vivacity in your looks, rendered it much more acceptable, much more valuable? No Prince in Christendom loves a chearful giver so well as *God Almighty* does, and he of all gifts, a chearful heart; and therefore I pray let not a cloudy and disconsolate face be the onely, or the best sign of Piety and Devotion in the heart.

I must ask your pardon for misplacing much of this Discourse, which I should have mentioned, when I came to speak of the Ministers Bill; they I hope will endeavor to remove these new marks of distinction and reproaches, and keep their Auditories from being imposed upon by such characters and descriptions. The King hath passed this *Act* very willingly, and done much to the end of this *Act* before; yet hath willingly admitted
you

You to be sharers and partners with Him in the Obligation: I may say confidently His Majesty hath never denyed his Confirmation to any man in possession who hath asked it; and they have all had the effect of it, except such who upon examination and enquiry, appeared not worthy of it, and such who though they are pardoned, cannot yet think themselves worthy to be preferr'd. His Majesty well knows that by this Act he hath gratified and obliged many worthy and pious men, who have contributed much to his Restauration, and who shall alwayes receive fresh evidence of his Majesties favour and kindness, but he is not sure that he may not likewise have gratified some who did neither contribute to his coming in, nor are yet glad that he is in; how comes it else to pass, that he receives such frequent information of seditious Sermons in the City and in the Countrey, in which all industry is used to alienate the affections of the people, and to infuse Jealousies into them of the King and his Government; They talk of introducing Popery, of evil Counsellors, and such other old Calumnies as are pardoned by this Act of Indemnity.

His Majesty told You when He was last here, what rigor and severity He will here-
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after

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after

after use, how contrary soever it is to His Nature, in these cases; and conjured You, my Lords and Gentlemen, to concur with Him in this just and necessary Severity, which I am sure You will do with Your utmost vigilance, and that You will believe that too much ill cannot befall those who do the best they can to corrupt His Majesties Nature, and to extinguish His Mercy.

My Lords, and Gentlemen, I told You I was to acquaint You with some things His Majesty intends to do during this Recess, that You may see He will give no intermission to His Own thoughts for the publick good, though for a time He dispences with Your assistance.

He doth consider the infinite importance the improvement of Trade must be to this Kingdom, and therefore His Majesty intends forthwith to establish a Council for Trade, consisting of some principal Merchants of the several Companies; to which He will adde some Gentlemen of Quality and experience; and for their greater honour and encouragement, some of my Lords of His Own Privy Council.

In the next place, His Majesty hopes that by a well-settled Peace, and Gods great blessing upon

upon *Him* and *You*, this Nation will in a short time flourish to that degree, that the land of *Canaan* did, when *Eſau* found it neceſſary to part from his brother. — For their riches were more, than that they might dwell together, and the Land wherein they were, could not bear them, becauſe of their Cattle. We have been Our Selves very near this Pinacle of happineſs, and the hope and contemplation that We may be ſo again, diſpoſes the King to be very ſolicitous for the improvement and proſperity of His Plantations abroad, where there is ſuch large room for the Industry and Reception of ſuch who ſhall deſire to go thither; and therefore His Maſteſty likewise intends to erect and eſtabliſh a Council for thoſe Plantations, in which perſons well qualified ſhall be wholly intent upon the good and advancement of thoſe Plantations.

There are two other particulars, which I am commanded to mention, which were both mentioned and recommended to *You* by His Maſteſty in His Declaration from *Breda*; The one, for the Confirmation of Sales, or other recompence for Purchaſers; The other, for the compoſing thoſe differences and diſtempers in Religion, which have too much diſturbed the Peace of the Kingdom. Two ve-

ry weighty particulars, in which his Majesty knows You have spent much time, and concerning which, he should have heard from You before this time, if You had not met with great difficulties in the disquisition of either.

For the first, his Majesty hath not been without much thought upon the Argument, and hath done much towards the accommodati^on of many particular Persons, and You shall not be at Your Journeys end, before his Majesty will put that business concerning Sales into such a way of Dispatch, that he doubts not You will find a good progress made in it before Your coming together again, and I believe the Persons concerned, will be very much to blame, if they receive not good satisfaction; And some of You who stay in Town, shall be advised and consulted with in that settlement.

The other, of Religion, is a sad Argument indeed; It is a Consideration that must make every religious heart to bleed, to see Religion, which should be the strongest obligation and cement of affection, and brotherly kindness and compassion, made now by the perverse wranglings of passionate and froward men, the ground of all animosity, hatred, malice and revenge: And this unruly and unmanly passion (which no question the Divine nature

nature exceedingly abhors) sometimes, and I fear too frequently, transports those who are in the right, as well as those who are in the wrong, and leaves the latter more excusable than the former, when men who find their manners and dispositions very conformable in all the necessary obligations of Humane nature, avoid one anothers Conversation, and grow first unsociable, and then uncharitable to each other, because one cannot think as the other doth : And from this separation we intitle *God* to the patronage of, and concernment in our fancies and distinction, and purely for his sake hate one another heartily. It was not so of old, when one of the most ancient Fathers of the Church tells us, That Love and Charity was so signal and eminent in the Primitive Christians, that it even drew Admiration and Envy from their Adversaries, *Vide inquit ut invicem se diligant* ; Their Adversaries in that in which they most agreed, in their very prosecution of them, had their Passions and Animosities amongst themselves ; they were onely Christians, that loved, and cherished, and comforted, and were ready to die for one another ; *Quid nunc illi dicerent Christiani, si nostra viderent tempora*, says the incomparable *Grotius* : How would they look upon our sharp and

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virulent Contentions in the debates of *Christian Religion*, and the bloody Wars that have proceeded from those Contentions, whilst every one pretended to all the Marks which are to attend upon the true Church, except onely that which is inseparable from it, *Charity to one another*.

My Lords and Gentlemen, This Disquisition hath cost the King many a sigh, many a sad hour, when he hath considered the almost irreparable reproach the *Protestant Religion* hath undergone, from the divisions and distractions which have been so notorious within this Kingdom. What pains he hath taken to compose them, after several discourses with learned and pious men of different perswasions, you will shortly see, by a *Declaration* He will publish upon that occasion, by which you will see His great indulgence to those who can have any protection from *Conscience* to differ with their Brethren: And I hope God will so bless the candor of His Majesty in the condescensions He makes, that the Church as well as the State, will return to that unity and unanimity, which will make both King and People as happy as they can hope to be in this world.

My

My Lords and Gentlemen, I shall conclude with the Kings hearty thanks to you, not onely for what you have done towards Him, which hath been very signal, but for what you have done towards each other; for the excellent correspondence you have maintained; for the very seasonable deference and condescension you have had for each other, which will restore *Parliaments* to the veneration they ought to have. And since His Majesty knows, that you all desire to please him, you have given him ample evidence, that you do so; He hath appointed me to give you a sure Receipt to attain that good end, it is a Receipt of His own prescribing, and therefore is not like to fail:

Be but pleased your selves, and perswade others to be so; contrive all the ways imaginable for your own happiness, and you will make Him the best pleased, and the most happy Prince in the world.

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